The

Non-Subscribing Presbyterian.

No. 35. MAY, 1910. PRICE ONE PENNY. 1s. 6d. per annum, post free.

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Notes of the Month.

SINCE our last issue appeared the Rev. Savell Hicks, M.A., has been installed as minister of Stephen's Green Church, Dublin. He comes to this country after a successful ministry at Unity Church, Islington, and with the good wishes of many friends. We join with them in the hope that happiness and the best kind of success await him in his new sphere of work.

* * *

The members of his new congregation were evidently desirous of making his settlement the occasion of hearty and hopeful goodwill. The Installation Service was arranged for a week-day so that ministerial and other friends from a distance might be present, and invitations to the different gatherings were widely distributed. Unfortunately the Great Northern Railway failed to evince even ordinary consideration and would make no concessions. The result was that many from the North who would otherwise have been at the meetings were debarred, and thereby missed participating in the great pleasure of those who enjoyed the private and public hospitality of their Dublin friends.

* * *

All the arrangements were admirably made, and as the efforts of the hard-working secretaries (Messrs. Shannon Millin and James Andrews) were heartily seconded by the different speakers, everything passed off without the slightest hitch. A bright and hopeful spirit characterised the morning service, and the impression left upon the minds of most persons present was that the Dublin people were determined to do all in their power to make Mr. Hicks' ministry a success. The Rev. H. E. Dowson had made the journey from England in order to give the incoming minister his hearty benediction, and his advice to him and his people seemed all the more impressive as one thought of the rich and ripe experience which prompted it.

* * *

The Luncheon and Social Reunion at the Gresham Hotel further confirmed

the hopeful spirit engendered by the opening gathering, and afforded opportunities of friendly intercourse. It was realised that while our work may lie in different districts yet it is of the same character and for the same great ends. Hence it is all the more desirable that such occasions of friendly meeting and conference should not be neglected, since out of them much mutual benefit may spring. It will only be in keeping with the traditions of the past if in the future there should be the most intimate relations between Dublin and the North. Because the gatherings of March 31st showed clearly the possibilities which lie in that direction we are all the more grateful to the Dublin friends who did so much for the satisfaction of their visitors. Nor can we forget the excellent programme of music which had been prepared for the evening meeting. That was most admirably rendered, and the Stephen's Green Congregation is fortunate to possess so much first-class musical talent.

* * *

It will be a source of satisfaction to our readers that the number of vacant pulpits in our new Church is being so satisfactorily diminished. Our last issue announced the fact that the All Souls' Congregation had decided upon a successor to the Rev. W. H. Drummond, B.A. Now we are glad to learn that our Moneyrea friends have induced the Rev. Mathew Watkins, of Ullet Road Church, Liverpool, to come over and help them. We trust that as a result of his doing so the greatest happiness may crown the efforts of minister and people. The only thing now remaining to make our satisfaction complete is similar information concerning the York Street Congregation. May it soon find the man it needs and enter upon a period of increased success! With all our pulpits capably filled there is hope that we may take full advantage of the opportunities offered to our courage and devotion.

Life is not so short but that there is always time enough for courtesy.

THE RELIGION OF ALL SENSIBLE MEN.

By Rev. S. H. Mellone, M.A., D.Sc.

I.

THERE is a famous saying which has been attributed at different times to various men eminent in English public life. It was attributed, for example, to a scholar and statesman of the reign of King Charles II., and was repeated by a man of at least equal merit in the reign of Queen Victoria. I mean the first Earl of Shaftesbury and the first Earl of Beaconsfield. It is thus told of Shaftesbury in Burnet's *History of his own Times*:—"A person came to make him a visit while he was seated one day with a lady of his family, who retired upon that to another part of the room with her work, and seemed not to attend to the conversation between the earl and his visitor, which turned soon into some dispute upon subjects of Religion. The earl said at last, 'People differ in their discourse and profession about these matters; but men of sense are really but of one religion.' Upon which the lady suddenly said, 'Pray, my lord, what religion is that which men of sense agree in?' 'Madam,' said the earl immediately, 'sensible men never tell it.'" And Beaconsfield, towards the end of his long story called *Endymion*, has a scene in which a certain prince and some of his friends are discussing affairs. The prince said, "If I were sure that the bishop and the priests here were *nominally* Roman Catholics, something might be done." "As for that," said one of his friends, "all sensible men are of the same religion." "And what is that?" inquired the prince. "Sensible men never tell," replied the other.

At first sight it seems a strange, and even a fantastic assertion, that among intelligent and thoughtful men in most of the great churches of Christendom there is a kind of secret creed. But the assertion has been widely current, and though apparently it has never been attributed to any clergyman or priest, it has expressed the opinion of men of large experience, men of the world, and men of affairs.

I believe the assertion is very true and very important, and more true than ever to-day; I believe there is such a thing as *natural religion*. By this I mean not that system of reasoned propositions respecting the existence of a Deity and his relation to the world, which under the name of Natural Religion seeks to make these things a matter of demonstration. I mean a religion which is the natural outgrowth of the healthy mind reacting on its experience of nature and human life. The people who hold it do not usually tell it in public or write of it in books or newspapers. *They think of it quietly to themselves, or speak of it privately to their friends.* The clergy do not seem to be aware of this inclination or tendency of the

human mind to settle down on a few broad elemental principles, at a level altogether more fundamental than that of the questions which agitate the clerical mind or are discussed at ecclesiastical assemblies.

What is this "religion of all sensible men?"

This may seem an impossible question to answer. If they never tell it, how can others tell it? A still more searching question may be asked: *could* sensible men tell it properly for themselves, even if they wished to? A great deal is always working *in our minds* which we are not fully aware of, and which we could not easily express in words. The difficulty of expressing some of our familiar feelings in words is a common experience; and there may be—or rather, there certainly are—convictions and instinctive beliefs working in us and influencing our thoughts and actions without our knowing it. There is nothing strange in this—it is "the way we are made." This accounts for the fact that people often only find out suddenly how much their thought and feeling (about some question of belief or life) have changed. The change has been going on silently in the background of the mind.

Throughout the bodies of men composing the great Churches of Christendom, deep streams of change in thought and feeling have been going on. These changes are much deeper and more extensive than the Churches are aware of. They do not, of course, find expression in the traditional creeds of such Churches; but they only find very imperfect expression in their present official declarations. I am not speaking merely of the doctrines, once considered corner-stones in the building of the faith, which are now questioned and even denied; I speak of something of which all these questionings are only a *sign*. This "something" I find in *a silent change of attitude and outlook* as regards the relation of belief to life. It would be possible, if time allowed, to point to detailed evidence showing what the main tendencies of these changes really are.

All the Churches are coming to place their emphasis more and more on this world. No matter what their ideas are about the next world, people are to be saved in this world. They are learning that one great field for their endeavour is to help men here and now. All the Churches are engaged in this as they never were before, in trying to solve the great problem of life in this world. They are beginning to feel the true import of the industrial and social problems, to help to secure justice for men and women, to provide such circumstances as shall enable people to live more completely human lives. They have found out, after long experience, that, no matter how much emphasis they lay on the soul of man, if he is so driven, so ground down, so abject, as never to know that he has or is a soul, he is not in a condition to consider the question of saving it.

Involved in this is another great change of outlook. Consciously or unconsciously, all the old Churches which have been preaching salvation either by sacrament or by belief, are coming more and more to lay emphasis on character. They are saying that no man is saved or can rationally claim to be saved who is not good, who is not trying to live a just and righteous, an unselfish and helpful *life*.

These are the *ethical* aspects of the great religious changes which are going on round us. They are connected with the well-known scientific principle of the evolution of man, which is slowly and surely finding its way into the popular mind, carrying with it the conviction that there never was a Fall of Man which "brought death into the world, and all our woe." Man, still undeveloped, still an animal, if you will call him so, has yet been ascending through the ages, through his intelligence, through his experience in trying to live with other men, rising ever away from the animal life into the more human, the more spiritual life.

These principles are having a dissolvent effect on the whole edifice of what was once considered "orthodoxy." Those who visit various Churches connected with different denominations, are unanimous in declaring that even where the clergy still use many *phrases and verbal expressions* belonging to the older "orthodoxy," their public teaching shows plainly the influence of the changes of which I have spoken. And the same influence, working silently, and much more thoroughly, is perceived by many of those who mingle much with intelligent men in different classes of society, and have some real knowledge of human nature and sympathy with it. It is possible to perceive much of what men really think, even about things that are not much talked of.

(*To be concluded.*)

Mr. Justice Coleridge, addressing the Grand Jury at Glamorgan Assizes on 8th March, said a great proportion of the cases, numbering over 100, arose from drink. He had kept a careful record during the past twelve months of all criminal cases brought before him, and 44 out of every 100 of those crimes would never have been committed except for drink. It was not for him to point out remedies, but it was obvious what increased happiness to the community, and lessening of expenditure in gaols and asylums, would result from an improvement in the habits of such persons. He was not a politician, but thought it his duty, where facts like these came before him, that he should, after close investigation, direct public attention to them.

PARENTS WHO DESTROY THE EYESIGHT OF THEIR INFANTS.

By John Campbell, M.D., LL.D.

AT the conclusion of divine service in one of the churches of our denomination a visitor was overheard to say to his companion—"These people believe in *nothing* but a good life." This remark was intended to be a disparaging one, and yet it was the reverse, because it indicated that our belief in the necessity for mankind to endeavour to act up to the standard of Christ, as far as they individually can, had been impressed upon the stranger. Our belief that conduct and character based upon the teaching and example of Christ is the essential thing in Christianity is admittedly the leading tenet of our faith. However this view may be misrepresented or ridiculed it is undoubtedly necessary that the importance of it should be brought home to both young and old, both inside and outside our own communion. The young must be strengthened to resist the evil with which life will bring them in contact. The mature must be exhorted to endeavour to do better. To this end a partial view of the things which are going on around us may occasionally be useful. Results follow causes. Many things which the thoughtless multitude regard as matters of chance, or as it is sometimes expressed, "the will of God," are, to those who know more of them, simply evidences of bad conduct. Among such things what is more pathetic than blindness, total and irremediable, coming upon a little child within a few days of its birth? Surely to help in the removal of this one blot from civilisation is a work befitting the Christian Church. "Prevention is better than cure," says the proverb. With the Church and the Sunday-school the responsibility of prevention chiefly rests.

When the British Medical Association held its annual meeting in Belfast last year, the subject of inflammation in the eyes of newly-born infants received a great deal of attention. From time immemorial the efforts of doctors have been directed towards the suppression and cure of this ailment. For many years past its cause has been known to medical men. By attention to the eyes at birth much has been done to rob the affection of its terrors. The fact that an army of upwards of fifty thousand doctors and nurses is constantly at work on it in the United Kingdom alone is sufficient evidence that the medical profession has not been remiss in its attention to the subject. At the present time every baby born under the care of a doctor or properly trained nurse has special attention paid to its eyes with the view of preventing the onset of inflammation. This fact is not only a tribute to the humane desire of the medical profession to lessen human suffering and to counteract the results of parental bad conduct, but it is also an evidence of the widespread existence of the cause which leads to such care and forethought being necessary. A specially prepared memorandum was brought before the doctors at the Belfast meeting. It was prepared by selected experts and gave the very latest available information on the subject. Certain conclusions were arrived at and were confirmed after consideration and discussion at the meeting. Most of these were technical statements chiefly dealing with the measures believed to be best for the mitigation of the disease and with the means to be recommended for adoption by public hospitals and public health authorities to the same end. However, some of the conclusions were of a sufficiently general character to be useful for the information of the public, and these are here reproduced:—"The following conclusions appear to be justified by the facts adduced in the foregoing pages:—1. That ophthalmia neonatorum accounts for upwards of 10 per cent. of all cases of blindness. 2. That ophthalmia causes more or less damage to sight in about one-fifth of the cases brought to hospital for treatment. 3. That so far as can be gathered from Lying-in Hospitals and Departments and from Eye Hospitals in this country, the number of cases of ophthalmia shows a slight but steady decrease. 4. That blindness due to ophthalmia, as estimated by returns from British blind Schools and asylums, manifests no particular diminution during the last few years. Ophthalmia neonatorum is still, as it has been for many years, the cause of at least one-third of the blindness in all inmates below the age of sixteen or eighteen years. The education of the public opens up large questions, but is, nevertheless, most desirable."

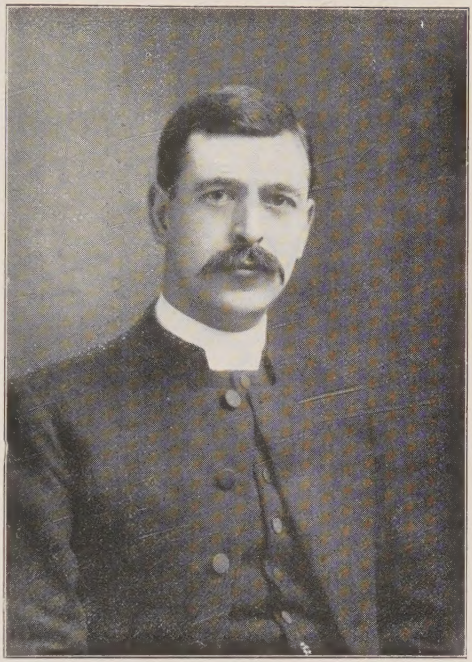
In considering these statements it is well to bear in mind that they are the temperate conclusions of scientific men and that they do not err on the side of exaggeration. From them it is plain that a large amount, probably more than ten per cent., certainly not less, of blindness is caused in these countries by this affection alone. At least one in every ten blind persons has to thank his or her parents for loss of sight. This estimate takes no account of the large amount of suffering which is endured by those who have an attack of inflammation but recover as the result of medical treatment without complete loss of vision. One patient in every five coming to an ophthalmic hospital for treatment for this complaint suffers more or less loss of sight. There is a slight tendency for the number of cases to decrease. This is by no means an indication that the causes which produce the disease are less prevalent. It only shows that ever-increasing care is being exercised by those in charge of the newly-born and that the methods of keeping the disease from assuming dangerous propertions in the in-

fant's eyes are being slowly and steadily improved. In spite of this the disease is accountable for one-third of the cases of blindness below the age of eighteen years. These lamentable facts exist in a country which is professedly Christian, and among all classes of society. They are by no means confined to the poor or the uneducated. They are to be found in approximately equal proportions in all ranks of life, in almost all callings, and amongst the adherents of all creeds. Hence the necessity for increased attention to the building up of good moral character in the young. As the memorandum quoted says, "the education of the public is most desirable." This can only be done in the case of adults. In dealing with the young we are restricted to general development of the moral and spiritual nature of the individual. The difficulties of the situation are increased by the advances made in the various departments of human activity. The obligation under which young people of both sexes often are to go away from home and wholesome domestic influences to earn their bread is a great obstacle to improvement in character and conduct. The greater freedom and independence of women who go out into the world to compete for work has brought with it disadvantages which are as yet recognised only by a few observers, but which may one day cause a great revulsion of popular feeling. This is a difficulty in the way of the wouldbe reformer which at present can only be combated in the home and in the Sunday-school. The cheapening of travel which has enabled a great number of people to visit and sojourn at holiday resorts at home and abroad, has brought increased moral danger to the young as well as increased pleasure. In fact, many of the advances of modern times throw a greater responsibility upon the religious teacher and make his task harder and more complicated.

This and kindred questions are of prime moment to the members of our denomination. The main object of our existence as a Church is to insist on the supreme importance of belief in the good life, as revealed to us by Christ. If the world is to be improved, the cultivation of good conduct and high character must take precedence of dogma, creed and confession. Our efforts to follow the Master will at best be but feeble and poor, but we can at least emulate the Prodigal rather than the Pharisee, and come to our senses in time. To rear a new generation that shall be better than the old is perhaps the most important task to which we can set our hand.

The best rules to form character are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—

Sir William Temple.



Rev. E. Savell Hicks, M.A.

INSTALLATION OF REV. E. SAVELL HICKS, M.A.,

IN STEPHEN'S GREEN CHURCH, DUBLIN.

THE service which was held in Stephen's Green Church, Dublin, on Thursday, 31st March, on the occasion of installing Rev. E. Savell Hicks, M.A. (Oxon.) as minister of the Congregation, was full of bright promise. The church was beautifully decorated with palms and gaily-coloured spring flowers, and the bright sunshine, streaming through the stained-glass windows, lent a splendour to the whole surroundings. The Rev. G. Vance Crook, Moderator of the Synod of Munster, presided, and was supported by Rev. G. Hamilton Vance, B.D.; Rev. H. Enfield Dowson, B.A.; Rev. Thomas Dunkerley, B.A., and Rev. H. J. Rossington, M.A., B.D. There were also present Rev. R. J. Orr, M.A.; Rev. J. A. Kelly, Rev. G. J. Slipper, Rev. A. Turner, and a large and representative congregation. The service commenced at twelve o'clock with the hymn, "O Thou Great Friend to all the sons of men," after which Rev. T. Dunkerley, B.A., read a portion of Scripture from Paul's Epistle to Timothy. Rev. H. J. Rossington, M.A., B.D., delivered an interesting historical sketch of the principles of Non-Subscribing Presbyterianism, showing that their forefathers, by discarding

the fetters of a hard and fast creed, had handed down to them, their successors, an inheritance of liberty and freedom. The Moderator then gave a short address on "Christian Discipleship," and afterwards called upon the members of the congregation to signify publicly whether they adhered to the call which they had presented to the Rev. E. Savell Hicks. The Rt. Hon. Sir A. Marshall Porter, Bart., and Rt. Hon. W. Drennan Andrews, the elders appointed by the congregation, gave an affirmative answer, and the Moderator then called upon Rev. E. Savell Hicks to address the assembly. Mr. Hicks having made his Declaration, Rev. G. Hamilton Vance, B.D., offered up the Installation Prayer, after which the right hand of fellowship was offered by the elders, on behalf of the congregation, and by all the clergymen present. The charge to the newly-installed minister and to the congregation was delivered by Rev. H. Enfield Dowson, B.A., President of the National Triennial Conference. After the closing hymn, "Nearer my God to Thee," the service was concluded by the newly-installed minister pronouncing the Benediction.

DECLARATION OF REV. E. SAVELL HICKS.

On taking up my duties as minister of this church you will wish to hear from me some brief expression of the ideals and principles which are to be the basis of our life and activity as a congregation, and the subject of our consideration Sunday by Sunday.

My ministry here shall stand first and foremost for the reverent worship of God as the one supreme All-Pervading Power in the universe ; the Law within the law ; the Force working behind all forces and phenomena ; the Intelligence who informs and directs all things ; the Creator and Sustainer of all things, Whose majestic decrees hold in their grip the furthest star and the humblest organism on the earth ; Whose power and presence are illimitable, but Who is "not for from any one of us ; Whose love is infinite as His power, and Who is training us through the experiences of time for the higher developments of the soul in a Great Hereafter.

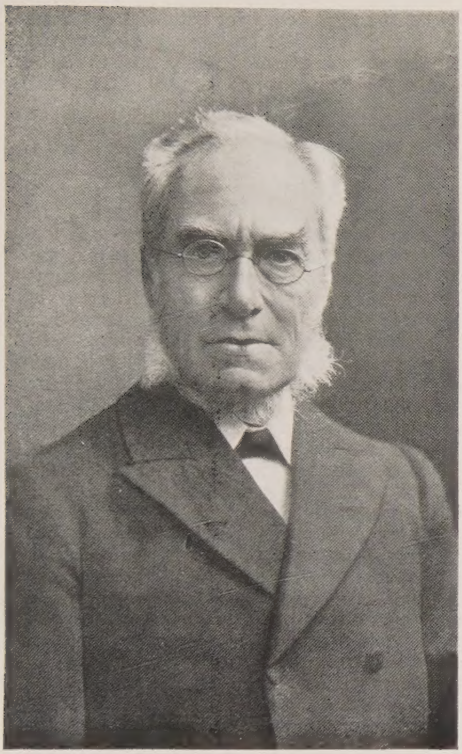
; Him we regard as the sole Object of Worship, as our Father, Guardian and Friend, Whom we may approach at all times in worship or at work, in the rush of daily toil or the calm of Sunday's leisure—approach fearlessly as children would draw near to a wise and loving parent, without necessity for any other being to intercede for us, or be the vehicle of our request, aspiration, or prayer.

It shall also be my duty to endeavour to bring home to you the beauty and the power of the life and teaching of our great Master, Teacher and Brother Jesus Christ ; to emphasise the nobility, purity and supreme value of that life to us as an attainable ideal towards which we must strive ; to dwell on the teaching as containing the central principles round which our lives should group themselves and by which our conduct must be tried ; and his suffering and death as the sign and seal of a great soul faithful even unto the end, consistent to the last, fearless in face of the wrath, cruelty, bigotry and intolerance of men, and facing the end of earthly existence with the calmness of perfect trust in the great Ruler of our destinies, whom he called "My Father and your Father, my God and your God."

Love to God is, in the words of Jesus, the first and greatest commandment ; but "the second is like unto it, namely this : thou shalt love thy neighbour as thyself." And so I take it that this church must stand for social service. That it shall endeavour to be a force for good in the community of which it forms a part. That as a church, and as individuals, we shall endeavour, where and when possible or desirable, to throw ourselves on the side of truth, justice, purity and peace ; to labour for the uplifting of the fallen, the raising of the downcast ; to endeavour as best we may to sooth and alleviate the sorrow in the world. We must feel that except in so far as our religion becomes the main incentive to useful and unselfish life, it is a vain, dead thing ; and that the service in praise of God on Sunday only becomes a vital thing, pleasing to Him and beneficial to us, in so far as it results in service for the help of our brethren for the remainder of the week.

This church should also be a missionary church, holding its great heritage of truth and liberty not to itself alone, but endeavouring to spread the knowledge of what it stands for to others that they may at any rate have the opportunity, if they care to avail themselves of it, to share in our worship and our work. It must also be a united church, in which all the members endeavour to know one another and to sympathise with and help one another. As we pass within these doors all distinctions of rank, class, wealth and social standing should disappear and we should meet as brethren one of another, with the single desire in our hearts to unite in the worship of God and in mutual sympathy and love, to the end that we may gain new strength and inspiration for our daily life.

Let us rejoice in the great liberty that is ours, and which makes it possible for minister and congregation to enter on this bond, exacting from each other no pledge, or test, or formula of belief ; each trusting to the other to keep the open mind, ever ready to accept new truth, new light, new knowledge ; limited by no iron-framed dogmas, confined by no man-made creeds, but believing that God's revelation to the world is continuous, that He still speaks, and has "yet more light and truth to break forth from His Word," as we are able to bear it ; that all science, all research, all questioning, all investigation are the friends and allies of truth, and that that which is true has nought to dread from the



RT. HON. WILLIAM DRENNAN ANDREWS, LL.D.,
CHAIRMAN OF CHURCH COMMITTEE.
JUDGE OF THE HIGH COURT OF JUSTICE IN IRELAND,
1882-1909.

freest enquiry, the fullest investigation, the minutest scrutiny.

In this spirit of liberty, charity, love and zeal, let us begin this bond on which to-day we enter, and may He to Whose worship and service we pledge and dedicate ourselves, strengthen us all to fulfil His will, to do our duty in the world, to live as those that realise that earth, and all its activities, hopes and fears, is but the forecourt to the Greater Life beyond—a stage in the great journey of the soul—a sacred trust given us for use and service—a golden opportunity that comes our way.

Let us work while it is yet day and may the great Master of the Harvest bless our labours and make them fruitful abundantly.

INSTALLATION LUNCHEON.

At 2 o'clock the members of the congregation and their new minister sat down to luncheon in the Aberdeen Hall, Gresham Hotel. The chair was occupied by Rt. Hon. W. Drennan Andrews, LL.D., chairman of the Congregational Committee; and to his right sat Rev. E. Savell Hicks, M.A.; Rev. G. Vance Crook, Mrs. Vance, Rev. J. A. Kelly, Mrs. Kidd, Rt. Hon. Thomas Andrews, and Dr. Kidd; and to his left Mrs. Hicks, Rt. Hon. Sir A. Marshall Porter, Bart., Mrs. Crozier, Rev. H. Enfield Dowson, B.A., Mrs. Vernon, Rev. G. Hamilton Vance, B.D., and S. Shannon Millin, Barrister-at-Law. There were also present Professor Orr, M.A.; James Andrews, Barrister-at-Law; Edward Greer, Barrister-at-Law; Rev. H. J. Rossington, M.A., B.D.; Rev. R. J. Orr, M.A.; Rev. G. J. Slipper, Rev. A. Turner, A. H. Varian, J. Cheetham, Charles Mathews, R. A. Falconer, C. G. Herbert, Eric Kidd, Sydney Kidd, — Saville, George Varian, Hans Krall, B.A., — Watson, J. W. M'Kay, J. Murphy, and a large number of ladies, the entire company numbering 62.

Grace was said by Rev. G. Hamilton Vance, B.D.

After lunch, the Chairman gave the toast of "The King," which was musically honoured. Mr. S. Shannon Millin, Barrister-at-Law, in proposing "Our Friends: Lay and Clerical," read a number of letters of apology, and said that such was an indication of the kindly feeling extended to them on that interesting occasion by some of their absent friends. But fortunately they were favoured with the company of many who, at great personal inconvenience, had come to testify to their interest in the welfare of Stephen's Green Congregation. To one and all they were indebted for their kind co-operation, and he felt sure that their presence there that day would stimulate each member of their old congregation—whose origin extended back to the days of Elizabeth—to greater exertions in upholding the cause of liberal Christianity. (Applause.) The Rt. Hon. Thomas Andrews, in responding to the toast, said he had the pleasure of knowing Mr. and Mrs. Hicks for a few years, and he felt perfectly certain that the Stephen's Green Congregation would never regret their selection. Mr. Hicks came with a great reputation, and he had no doubt whatever he would be able to live up to it. Mr. Hicks came there from the Islington Congregation laden with honours, and he had the utmost confidence that with Mr. Hicks as their leader the congregation would attain a numerical strength and an influence which would be satisfactory not only to the people but also to the minister.

Rev. G. Vance Crook, Moderator of the Synod of Munster, also responded, and heartily welcomed the new minister and Mrs. Hicks to Ireland.

Rev. H. Enfield Dowson, B.A., further responded, and said that social work amongst the people was the Kingdom of God to the true minister.

Rev. J. A. Kelly (Dunmurry) proposed "Prosperity to Stephen's Green Congregation and their newly-installed minister." He wished success to the congregation with all his heart, and he trusted Mr. Hicks' career in

Dublin would equal the best wishes of his friends. He had known Mr. Hicks for a considerable time, and the longer he knew him the better he liked him. He joined most heartily with them that day in wishing prosperity to Stephen's Green and their new minister. They should band themselves together and go forward in connection with their organisation, which was dear to them, and do the work which they were called upon to do. (Applause.)

The toast was enthusiastically honoured.

The Chairman responded on behalf of the congregation, and said that they felt very much indebted to all the friends who had come from far and near to sympathise with them on that memorable occasion.

Rev. E. Savell Hicks, M.A., in responding, expressed his sincere thanks for the very kind expressions of feeling that had been made in reference to his wife and himself. They had often heard of the proverbial heartiness of an Irish welcome, and they were now realising what it meant. He sincerely hoped that the relationship which had just commenced was going to be a very happy one for all of them. (Applause.) He had come to Dublin for hard work, and he would probably want them to work hard too, and he hoped they would work hard. (Applause.) They had had a good launch that day, and he hoped the boat would be seaworthy, and that all concerned in its navigation would do their very best to make the voyage a successful one. They should put their hearts into the work, and their shoulders to the wheel. They should make the cause of Unitarianism a great success in Dublin, as they had a good past behind them, a good present with them, and a good future before them. Theirs should be a co-operative Church, in which all would make some contribution for the general good, the general welfare and health of the Church and her institutions. (Applause.)

The proceedings then terminated.

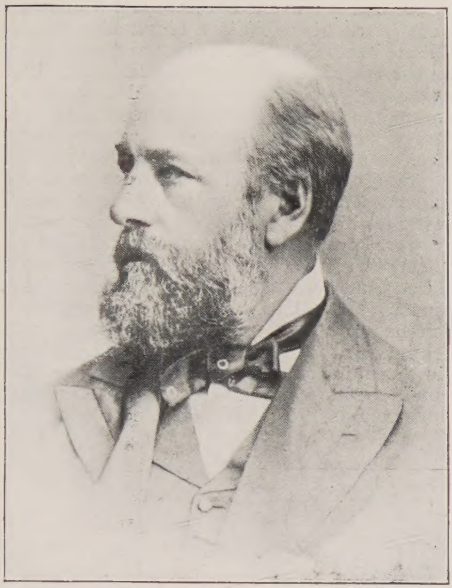
LETTERS OF APOLOGY.

Rev. J. Estlin Carpenter, M.A., D.Litt., D.Th., Principal of Manchester College Oxford, wrote—" As I am unable to accept the kind invitation of your Committee to attend the Installation Service of the Rev. E. Savell Hicks, perhaps you will permit me to express through you my earnest hopes for the fruitfulness of his ministry among you. He does not go to you untried. He first learned how our great religious principles may animate and sustain an active Church-life, in the midst of a great industrial community, under the guidance of a tried and vigorous leader. The experience gained in Bolton was turned to excellent account in London, where his energy found ample scope in the development of new institutions and the extension of the congregational activities. Under new conditions new plans may demand fresh methods. But with mutual confidence as you learn to work together, you will carry forward the high cause committed to us, and show that the widest freedom is compatible with the purest personal piety and the sincerest veracity in united worship. The call of religious duty is indeed urgent. On all hands forces of disintegration are at work, and the institutions of the Christian tradition are being severely tested. That should make our own testimony only the more constant. Grave responsibilities are laid upon us: in the great warfare in which we are enlisted with ignorance and indifference and sin we need to summon all our strength that we may bear unfailing witness to the truth as it is given to us to see it. May the welcome which you give to your new minister inaugurate happy years of valued service, as Pastor and People become ever more firmly united in affection and trust, and your Church proves a true religious home for those who need no more the ancient creeds, but only seek to come to God in the faith and spirit of Jesus."

Rev. James Drummond, M.A., D.D., Litt.D., wrote:—" I am much obliged to the Committee of Stephen's Green Congregation for kindly inviting me to be present at the Installation Service of the Rev. E. S. Hicks. Were Dublin within easy reach it would, for more reasons than one, give me great pleasure to accept the invitation. I still remember my native city, and the congregation to which my father ministered for so many years, with undiminished affection; and I would be glad to show by my presence my interest in the introduction of my friend and former pupil to his new duties. But at this distance I must be content to send, through you, my cordial greetings to the congregation; to Mr. Hicks my affectionate regards; and to both my warm wishes for a long and happy connexion between them, and my earnest hopes that his ministry will be blest with abundant spiritual fruit, and that with mutual love and patience you will support one another in every good word and work."

Rev. Alexander Gordon, M.A., Principal of Unitarian Home Missionary College, Manchester, wrote:—" I am sorry to say that an engagement on Thursday, 31st March, in connection with a Belfast Charity, will preclude me from the pleasure of attending the proceedings at Stephen's Green Church. I cordially trust and believe that, under the fostering care of Mr. Hicks, it will enjoy, as a Green Church, a new spring-time, worthy of its advanced years."

Rev. William Napier, Moderator of the Non-Subscribing Presbyterian Church of Ireland, wrote:—" I am sorry that old age and growing infirmities will prevent my undertaking so long a journey as going to Dublin will involve. I trust your services will be as successful as your hearts could desire, and that the settlement of Mr. Hicks among you will make for the prosperity of Stephen's Green. I fondly hope that such will be the case, and I am strengthened in that



RT. HON. SIR ANDREW MARSHALL PORTER, BART.,
CHAIRMAN OF SOCIAL REUNION.
MASTER OF THE ROLLS IN IRELAND, 1883-1906.

hope by the excellent appearance which he made in Belfast at the late meeting held there in honour of the deputation from the British and Foreign Unitarian Association."

Mr. John Harrison, President of the British and Foreign Unitarian Association, wired :— " Much regret that extremely urgent business keeps me in town. Please accept my apologies and believe in my sincerest wishes for the success of your church under the ministry of my good friend, Savell Hicks, for whom I have warmest feelings of affection and regard."

SOCIAL REUNION.

In the evening a Social Reunion of the members and friends of the Congregation was held in the Aberdeen Hall to welcome the Rev. E. Savell Hicks, M.A., and Mrs. Hicks, on the occasion of their settlement in Dublin. The guests were received by Ninian M. Falkiner, Esq., M.D., on behalf of the congregation, and each of the guests was introduced to Mr. and Mrs. Hicks. Tea and coffee were served in the large hall from 8 to 9, and a choice selection of muisc was given by Mr. J. Clarke-Barry's Concert Orchestra. At 9 p.m. the chair was taken by Rt. Hon. Sir A. Marshall Porter, Bart., who, on behalf of the congregation, heartily welcomed Mr. and Mrs. Hicks to Dublin, and hoped that their residence in Ireland would be attended with the greatest happiness. Mr. Hicks having replied on behalf of his wife and himself, the following musical programme was then rendered :—Part song by the Choir, " Soldier's Rest " (*Challoner*) ; Piano solo by Miss Hutton, " Study in C Major " (*Rubinstein*) ; song by Miss Agnes Treacy ; violin solo by Mrs. C. A. M'Caw, " Benedictus " (*MacKenzie*) ; song by Miss Agnes Treacy ; part song by the Choir, " The Day Closes " (*Sullivan*).

After a most enjoyable evening the proceedings were brought to a conclusion, shortly before 11 o'clock, by the singing of the National Anthem.

PRESENTATION TO REV. G. HAMILTON VANCE, B.D., AND MRS. VANCE.

At the Social Reunion, the Chairman (Rt. Hon. Sir A. Marshall Porter, Bart.) presented to Mr. and Mrs. Vance, on behalf of the congregation, a superb silver tea and coffee service and tea tray, and an illuminated address, artistically executed by Mr. John Vinycomb, M.R.I.A. The Chairman, in a very happy speech, said that personally it was a very great pleasure to be the medium of handing to Mr. and Mrs. Vance a gift from the members of Stephen's Green Congregation. The Chairman then read the following address :—

To the Rev. G. Hamilton Vance, B.D., The Lodge, Leinster Road, W., Dublin.

Rev. and Dear Sir,

At the termination of the active duties of your ministry in Stephen's Green Congregation, we offer you our heartiest good wishes for your future welfare and prosperity. It is our earnest hope that God's blessing may attend you in any sphere of usefulness to which you may be hereafter called ; and we sincerely trust that health and strength may be vouchsafed, so as to enable you for many years to come to advance the cause of our common faith. We now ask you and Mrs. Vance, prior to your departure from Dublin, to accept the accompanying silver tea and coffee service and tea tray, as a slight token of our cordial good wishes on your leaving Dublin after a residence there which has extended over the period of twenty years. Trusting that you, Mrs. Vance, and all your family may meet with every happiness in your new home.

We remain, on behalf of the Congregation,

A. M. PORTER,
Chairman of the Social Reunion.
WILLIAM D. ANDREWS,
Chairman of the Committee.
CHARLES G. HERBERT,
Congregational Secretary.

31*st March*, 1910.

Rev. G. Hamilton Vance, B.D., on behalf of Mrs. Vance and himself, suitably acknowledged the valuable present and address, and in the course of his speech said that it would have given him the greatest satisfaction if

he had been able to respond in any adequate manner to the kind words that had been used in reference to him, and the kind and cordial way in which his friends had endorsed those words. But all he could do was to thank them very simply and very briefly, but from the bottom of his heart, for the very beautiful address and their most handsome and generous gift. At the same time he thanked the members of the congregation for many past benefits during the twenty years of his ministry in Dublin, and for the patience and forbearance which had been so generously extended to him during that period. He felt that his ministry in Dublin had been a very happy one for him and his—one in which there had been very few clouds and much bright sunshine. He (Mr. Vance) rejoiced in the thought that the welfare of his old congregation would now be in younger and more vigorous hands; in the hands of one who had already made his mark in a bigger city than Dublin: one who could bring to the work fresh thought, and new methods and brightly burning zeal; and one who would look at it from a point of view whence the real needs of to-day would be seen more clearly than ever before. He looked forward with great hope and great confidence to the future of the Stephen's Green Congregation. There was growing up in it now a body of younger men who were prepared to work heartily and zealously with their new minister for its welfare; and he offered his hearty congratulations to Mr. Hicks upon the opportunity which he now had, and upon the work to which he had set his hand. Mr. Vance, after again thanking his friends for their great kindness to Mrs. Vance and himself, concluded with the words, "Farewell and God bless you all."

SOME ACCOUNT OF THE STEPHEN'S GREEN CONGREGATION.

BY S. SHANNON MILLIN, *Barrister-at-Law.*

The Congregation now worshipping in Stephen's Green can trace its descent back to the first congregation of Protestant Dissenters in Dublin, which was composed of English Puritans who settled in the city in the reign of Elizabeth. The early records have disappeared, but from the time of the Restoration its ministers have left their stamp upon the intellectual thought of the city, and have ever taken a bold and fearless stand in the cause of liberty. "What is Protestant Dissent?" asks the Rev. W. H. Drummond, D.D. "Neither Trinity nor Unity; but the expression of the great principles of opposition to the authoritative counsels of fallible men, who would impose upon us a yoke which neither we, nor our fathers, could bear; an assertion of the sufficiency of Scripture, and of the right to interpret it as our own knowledge and understanding can best determine." One of the earliest and most strenuous Dissenters of his day was Rev. Joseph Boyse, the minister of Wood Street from 1683 till his death in 1728. His funeral sermon was preached by his former colleague, Rev. Richard Choppin, in the course of which he said—"If ever he exprest himself with anything like acrimony or vehemence of style it was in speaking of those that were for narrowing the terms of Christian communion by imposing unscriptural doctrines and practices upon their fellow-Christians, making these the texts of Orthodoxy and Christianity, and excluding from the favour of God and the hopes of salvation those who conscientiously scrupled a compliance with their arbitrary and unwarrantable impositions." Boyse was succeeded by a notable champion of Non-Subscription in the Synod of Ulster, from which he was ejected in 1726, *viz.*, Rev. John Abernethy, who acted as colleague to Rev. Richard Choppin for a period of ten years till his death in December, 1740. His successor, Rev. James Duchal, D.D. (1741-1761) "was a strenuous supporter of the rational and practical doctrines of the Gospel, as opposed to mystical and fanatical notions." In a funeral sermon which he preached on the death of Dr. Arbuckle, one of the lay-trustees of Wood Street, he says—"He was a Dissenter upon principle: and that upon the only

The above inscription is on four of the Communion Cups in the possession of the Congregation.

rational foundation, namely, an absolute independence of all human authority in matters of religion, whether faith or practice, and a determination to follow the dictates of conscience, informed by reason and the Word of God, *whithersoever they lead men.*"

The principles which had thus been so clearly advocated in Wood Street were no less unequivocally proclaimed from Strand Street, whither the Congregation had removed in 1764, by men like Rev. John Moody, D.D. (1768 — 1813), whose "universal benevolence, winning courtesy of manners, and liberality of sentiment, made him acceptable to every class of society, and to every religious denomination"; Rev. Thomas Plunket -father to William Cunningham, Lord Plunket, Lord Chancellor of Ireland, & great-grandfather to William Cunningham, Lord Plunket, Archbishop of Dublin —"whose eminent gifts as a preacher, peculiar talent of wit, and conversational powers, added to his zeal in the cause of civil and religious liberty, and great political knowledge, obtained for him the friendship and intimate intercourse of the most distinguished persons in Ireland"; Rev. Wm. Bruce, D.D. (1782-1790) whose "various writings on theological and classical subjects have established his name as one of the most learned divines, acute reasoners, and elegant scholars to be found in the annals of the Irish Presbyterians"; and Rev. James Armstrong, M.A., D.D. (1806-1839) who has thus been described by his life-long friend, Rev. W. H. Drummond, D.D.—"A Christian scholar, profoundly skilled in the Greek and Roman classics, and in the original languages of Holy Writ—a Christian Pastor and Teacher who had deeply imbibed the pious philanthropic spirit of the Gospel—who cherished the earnest wish and made it his constant endeavour to promote 'Glory to God in the highest, on earth peace and good-will to men."

In the long ministerial roll of this Congregation, the name of William Hamilton Drummond stands out pre-eminently:- "the *decus et tutamen*, the ornament and the champion," as he has been described by the Rev. J. Scott Porter. For almost half a century (1815–1859) Dr. Drummond ministered in Strand St., and the long list of his published works shows him to have been a most formidable champion of theological controversy: "Unitarian Christianity the Religion of the Gospel" (1828); "Unitarianism no Feeble and Conceited Heresy" (1829); "The UnitarianChristian's Faith" (1830); "The Doctrine of the Trinity, founded neither on Scripture, nor on Reason and Common Sense; but on Tradition & the Infallible Church" (1831); "Original Sin, an irrational and unscriptural Fiction" (1832); "Truth, the Parent of Liberty" (1833); and "Tritheism Exposed" (1834).

STEPHEN'S GREEN CHURCH.
Opened for worship 14th June, 1863.

While Dr. Drummond was thusproclaiming his theological views to the world, his opponents were seeking artful devices by which to attack his citadel. Accordingly a suit by information was instituted in the Court of Chancery, at the instance of "the *virtuous and Religious Duncan Chisholm*, who had stepped forward as relator in the suit; that wretched swindler, who had come to Ireland, a few years previously, as a fugitive from justice, and left it a short time afterwards

in the same capacity." Of the three suits, two were pending at the passing of the Dissenters' Chapels Bill, and the members of Strand Street and Eustace Street were thus secured by the legislature in the rightful possession of their properties. The third suit (Att. General v. Drummond) had already been decided, and the General Fund transferred to Trustees appointed by Duncan Chisholm. This decision of the Lord Chancellor, Sir Edward Sugden, resulted in Dr. Drummond publishing his "Explanation and Defence of the Principles of Protestant Dissent" (1842).

Prior to Dr. Drummond's retirement, a member of the Congregation, Mr. Thomas Wilson, "having long been persuaded that the removal of the Congregation now worshipping in Strand Street, to a new Meeting-house in a more eligible site, would be for many reasons highly beneficial," bequeathed a sum of £2,330 towards building a new church. A committee was appointed, of which Mr. Lucius O. Hutton was Hon. Secretary, and in June, 1857, a site was purchased in Stephen's Green. Designs for the erection of a church at a cost not exceeding £4,500 were invited, and in 1861 the plans of Messrs. Lanyon & Lynn were accepted. The church was opened for worship on Sunday, 14th June, 1863, by the Rev. Wm. James, of Bristol, whose sermon was subsequently published by the Congregation.

One of the most valued treasures in the possession of the Congregation is a Communion Service, consisting of four Silver Cups, 10¼ inches in height, long bell, thick stem, knop, foot, and bearing the Dublin date letter of 1680. The donor of this valuable gift, the Rev. Thomas Harrison, D.D., was born at Kingston-upon-Hull, 1619. Having become a very popular preacher in London (St. Dunstan's in the East), Harrison accompanied Henry Cromwell to Ireland, and on his appointment as Lord Lieutenant, 16th November, 1657, became his principal Chaplain at the Castle of Dublin, and preacher in Christ Church. At the time of the Restoration he left Ireland, and settled at Chester, where he was a regular preacher in the Cathedral, but on the passing of the Act of Uniformity in 1662, he was ejected from his living, choosing liberty of conscience to the lucrative preferments that accompanied the acceptance of a State-directed creed. He subsequently returned to Dublin and became co-Pastor with Rev. Edward Baynes, who had formed a Society of Dissenters, which assembled together for worship in a place called the Magazine, in Winetavern Street, till their Meeting-house in Cooke Street was erected in 1673. Dr. Harrison died on 22nd September, 1682, in the 64th year of his age.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Sir Arthur Helps.*

A SUGGESTION.

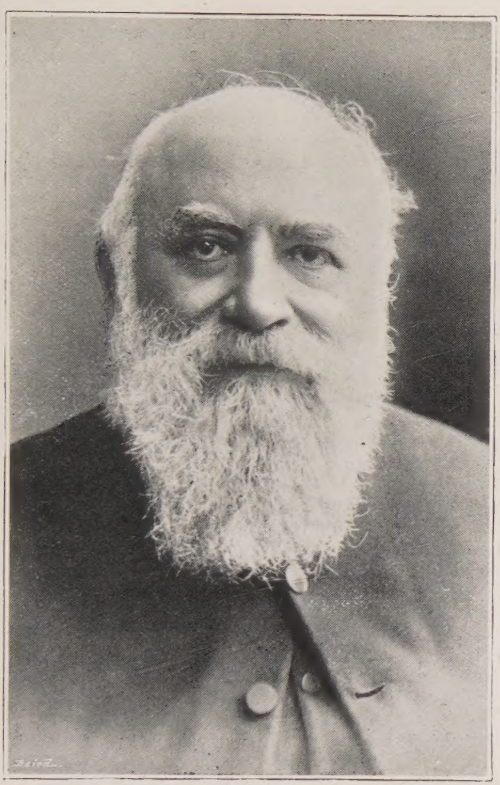
By Rev. G. J. Slipper.

In the Notes of the Month of a former issue of this Magazine, reference was made to the attendance at the Inaugural Meetings of the Non-Subscribing Presbyterian Church of Ireland. It was stated that "the evening meeting was composed for the most part of the members of our Belfast congregations," and the writer, whilst wishing that a larger representation of our country congregations had been made, feared that the sparse attendance was partly due to the fact that our country congregations have not fully realised the significance of the step we have taken.

There is need, as he states, for a deeper realisation of the fact that we are part of a united Church, which has a definite claim upon the loyalty, the affection, and the support of every individual member.

Thus the matter is put very plainly before us; but there is a further need that a larger enthusiasm should be aroused amongst those whose loyalty to our Church is not of yesterday. I feel that it would be well if an effort could be put forth by the Committee who have so well piloted our movement to a successful issue, to reach those country congregations by holding meetings in various centres wherein groups of church members could come together and feel the enthusiasm of numbers as well as hear the scheme more fully expounded than is possible from the pulpit. We have seen the enthusiasm of numbers in our Sunday School Conferences; and it seems to me that some such good might be achieved if the leaders could give some further help in this direction to make our people all feel that the new Church is a very real thing and has a definite claim upon the loyalty, affection and support of all its members, both town and country.

It is often necessary and kind rather to write letters that amount to nothing than not to write at all.—*Goethe.*



REV. W. E. MELLONE.

WARRENPOINT NON-SUBSCRIBING PRESBYTERIAN CHURCH.

Retirement of the Rev. W. E. Mellone.

WE regret to learn that the Rev. W. E. Mellone has found it advisable to ask the Congregation here and the Presbytery of Armagh to release him from his charge, and to retire from the active work of the ministry, in consequence of advanced age and failing strength.

Resolutions expressing regret, respect for his character and abilities, and gratitude for his long and faithful services have been cordially passed by his congregation, and the Presbytery to which he has been clerk for nine years.

He has now been 49 years in the ministry, including four years spent among the Congregationalists, 1860—1864, and forty-five years with the Unitarian body. He has held pastorates in Toledo, Ohio; Portsmouth, Liverpool, Kidderminster, Devonport, Sevenoaks, and Tunbridge Wells, where he was chiefly instrumental in gathering a new congregation.

He has been minister of Warrenpoint Congregation for fourteen years, and was for three years clerk to the Remonstrant Synod of Ulster.

He will continue to reside in Warrenpoint, and hopes to be able to render services there and elsewhere as a pulpit supply.

REPORTS.

Banbridge: Presentation to Rev. E. and Mrs. Lockett.—The annual congregational soiree of the First Presbyterian (Non-Subscribing) Church was held on Wednesday evening, April 13th, and was largely attended. After tea had been served by the ladies, the chair was taken by the Minister (Rev. Edgar Lockett). Encouraging reports were presented on the year's work in connection with the Church and associated institutions. The Hon. Secretary (Mr. Samuel Bell) read the financial statement of the Hon. Treasurer (Mr. W. Haughton Smyth), together with his own annual survey. Mr. J. Smyth, M.A., spoke for the Sunday Schools, of which he has been the Superintendent for so many years; and Mr. W. Hutton (Master of the Day School) read reports of that School, and also of the Band of Hope. During the evening the members of the congregation presented Mr. and Mrs. Lockett with a purse of gold as a token of their affection and esteem. The presentation was made by Mr. R. Webster Glass, LL.B., who, after asking the Chairman's permission to intervene in the programme said it became his pleasant duty to introduce to their notice a matter which would appeal to them all. Mr. Lockett had been with them some four years, and during that time he had gained the affection of one after another of his congregation, until now he and Mrs. Lockett had endeared themselves to them all. He did not mean to enter upon a disquisition on Mr. Lockett's merits, and he would simply say that in all the phases of his ministerial life there—whether in the pulpit, by the bedside of the dying, or the grave of the dead—he had shown himself a kindly Christian gentleman, a minister of whom their Church had reason to be proud, and of whom their congregation was undoubtedly fond. Some members of the congregation recently formed the idea that their appreciation of Mr. Lockett would properly find expression in some tangible form, and he had now great pleasure in handing Mr. Lockett this purse on behalf of the congregation, and they asked him to accept it as a small token of regard which by no means fully expressed their esteem for him and his work amongst them. Mr. S. Bell also spoke and wished to fully identify himself with Mr. Glass's remarks. He trusted that Mr. and Mrs. Lockett might long be spared to work amongst them. Mr. Lockett, to whom the gift came as a complete surprise, was unable to say more than a few heartfelt words of thanks on behalf of Mrs.

Lockett and himself. He did not, he said, deserve the praise they had given him, but their words and their kind gift would encourage him to do better. He had been very happy since he came to Banbridge nearly four years ago, and the greatest troubles he had known had come to him from the consciousness that he had not done as much for their Church as he wished to do ; but the feeling that he had their united and cordial support encouraged him to hope that they would work together even better than they had in the past. During the evening the following programme, prepared by the Organist (Miss Helen Bell) was rendered and much appreciated :—Song, Burlesque Overture, Children; glee, " Tardy Spring," Choir ; song, " Hark! the deep-toned Bell," Dunbar Day School Children ; recitation, Miss S. M'Keown ; song, " Green Isle of Erin," Mrs. A. M'Cammon ; recitation, Miss G. Watt ; song, " Three White Mice," children ; song, " Good-bye," Dunbar School Children ; short play, " The Doctor's Patients," in which the actors were Miss K. Bell, and Messrs. J. Morrow, S. Bell, and F. Larmour.

The Session's work in connection with the Band of Hope was brought to a pleasant close on Friday evening, 15th April, by a social gathering. After tea had been enjoyed by the children, a lantern exhibition was given by Rev. E. Lockett.

Belfast : First Church.—An organ recital of attractive features to lovers of classical music was given on 11th April in connection with the First Presbyterian Church, Rosemary Street, by Mr. Arthur Davis, F.R.C.O. (Organist of the Church). The programme was composed of choice selections from the works of J. S. Bach, arranged so as to give an example of the composer's style at different epochs of his life, and illustrating the diversity and wide range of his powers. The Organist gave a capable and refined interpretation of the selections performed, and the excellent qualities of the instrument were well displayed in the course of a skilful and enjoyable recital. Opening with the chorale Prelude " Ein Feste Burg," Mr. Davis, proceeding, rendered very tastefully (a) " Siciliano in G minor " (second Sonata for Flute and Clavier), (b) " Sarabande in E Flat " from the Fourth 'Cello Suite. An interesting item on the programme was the " Prelude and Fugue in C minor," written by Bach at an early period of his career. An example of his later work was included in the " Passacaglia in C minor " and " Sinfonia in D major," both of which were cleverly contributed by Mr. Davis, who also rendered very tastefully (a) "Pastorale in F," (b) "Bourree" (2nd English Suite), (c) " Gavotte " (5th French Suite). In the course of the evening, Mr. J. M'Lean was heard to splendid effect in the aria " Mighty Lord and King all Glorious " and " O Lord, My Darkened Heart Enlighten " (from the Christmas Oratorio). The recital attracted a large and appreciative audience.

For some years it has been the custom to conclude the Band of Hope session with a United Gathering in the Central Hall. Our experience on Wednesday, April 6th, fully justified the arrangement, for, thanks to the presence of friends from Holywood, Mountpottinger, and the Domestic Mission, a most successful meeting was held. There was a record attendance, and the greatest heartiness characterised the proceedings. The Rev. Edgar Lockett, of Banbridge, and the Rev. G. L. Phelps were the speakers, and gave helpful addresses which caught the earnest attention of their hearers. A miscellaneous programme, which comprised a play, songs, duets, a solo on the bells, and recitations, was contributed by members of the different Bands of Hope represented at the meeting, and afforded the greatest satisfaction to those present, judging by the heartiness with which it was received.

Crumlin.—Our Church here has lost a very faithful and true friend by the sudden death of Mr. John Smith, of Ballynageeragh, who passed peacefully away on Sunday, 3rd April, at the age of 66. The interment took place on the following Tuesday at the First Presbyterian Church. The service in the house was conducted by the Rev. W. A. Weatherall, of Nantwich, and in the Church and at the graveside by the Minister. The sincere sympathy of all is tendered to the widow and four daughters in their sad bereavement.

Kilwaughter.—On Tuesday evening, 29th March, a most pleasing entertainment took place in Kilwaughter. Cordially invited by Mrs. S. M. Bailie, the children of the Old Sunday-school and those of the employees at the Lime Works assembled together in the Orange Hall, and were there most hospitably entertained. At 7 o'clock a bountiful tea with its accompaniments on a most lavish scale was dispensed by several young ladies, assisted by willing stewards. When this had been done full justice to, the hall was rapidly filled with parents and friends, after which a very fine musical programme was submitted, consisting of gramophone selections by Mr. Bailie ; pianoforte solos by Miss M'Ninch (Larne), Miss Ward (Belfast), and Miss Nance M'Keown ; songs by Mrs. M'Keown, Miss Ena Ward, and Master Andy M'Keown. Two action songs by school-children were rendered most gracefully and were much appreciated by those present. The accompaniments were played by Miss Isa M'Ninch (Larne) in her uusal efficient manner. A suitable assortment of limelight views was then thrown on the screen by Mr. Bailie, which gave intense satisfaction to the audience and particularly to the junior portion. The gratitude of those present to Mrs. Bailie for providing the entertainment, and to all those who assisted in it was shown by the hearty rounds of applause which greeted the pro-

posal. The courtesy of the Kilwaughter Orangemen in lending the Hall for this and previous entertainments was referred to and evoked a further expression of thanks. The National Anthem being sung all separated, having spent a most enjoyable evening.

Mountpottinger.—In aid of the School Funds, Mrs. Worthington organised a highly-successful Dramatic and Miscellaneous Entertainment, which took place on Friday, April 15th. Mr. H. Napier presided over a large and appreciative gathering. Two short playlets entitled "Nursery Rhyme and Romance" and "Miss Belinda's Burglar" were presented by the scholars who showed a marked degree of perfection that bore testimony to Mrs. Worthington's careful training. Songs and duets were rendered by Misses Strafford, Morrow, M. Wilson, M. Neill, W. Wilson, L. Cheshire, and J. Donnan; whilst a couple of recitations were also contributed by Miss M. Neill. The duties of accompanist were in the capable hands of Miss M. Napier.

Newry.—The monthly meeting of the Guild in connection with the First Presbyterian (Unitarian) Church, Newry, was held on 5th April, when there was a fair attendance of members and friends. The Rev. Geo. J. Slipper presided, and in a few opening remarks introduced the Rev. G. L. Phelps, of Holywood, who gave a very interesting and instructive lecture, entitled "A Night with Dickens." In the first part of the lecture Mr. Phelps gave a sketch of the great novelist's life, and spoke of how several of his youthful experiences were depicted in such books as "David Copperfield" and "Dombey and Son," whilst many of the characters introduced into the many stories associated with the author's name were those of persons with whom Dickens himself had been familiar. The second part of the lecture was devoted to readings from Dickens, and the lecturer gave that pretty story known as "Boots at the Holly Tree Inn," also a part of "Doctor Marigold" dealing with "Cheap Jacks and Dear Jacks," and concluded with the amusing account of Sam Weller's Valentine, from the "Pickwick Papers." At the close of the lecture, which was heartily enjoyed by all present, a cordial vote of thanks was, on the motion of the Chairman, seconded by Mr. R. Rowland, conveyed to Mr. Phelps, who responded by expressing the hope that his first visit to Newry would be followed by many others. The Guild will conclude its session with a social meeting in May.

Ulster Unitarian Christian Association.—The Annual Sermons in connection with the above Association were preached on 31d April in the First Presbyterian Church, Belfast, by the Rev. Dr. Mellone, of Edinburgh, who, at the morning service spoke on the subject of "The Religion of all Sensible Men." There was a large congregation at each service. On the following evening a largely-attended meeting was held in the Central Hall, Mr. John Rogers presiding. Excellent speeches were delivered by the Chairman, by Mr. James Davidson (Windsor), and by the Revs. G. L. Phelps, H. J. Rossington, Dr. Mellone, Principal Gordon, and R. M. King. The Annual Report, read by Rev. J. A. Kelly, set forth the resignation of Miss M'Caw as Agent at the Depository, which had been received with regret, and the appointment of Mr. Eustace Gordon to fill the vacant position. Mr. Gordon has already entered upon his duties, and we ask for him the hearty support of all who belong to our household of faith. From the same report we learn that the Association has been placed upon a sound financial basis, thanks to the generosity of the Misses Riddel and Sir Edwin Durning-Lawrence. Business at the Depository makes a new start, and we trust that our readers will call there with a view to making their purchases.

Unity Guild.—March meeting was held in Rosemary Hall on the 16th of the month, when the Rev. G. L. Phelps lectured on Robert Louis Stevenson. This being Mr. Phelps' initial appearance at the Guild meetings since his settlement at Holywood, he was, on the suggestion of the President, accorded a hearty welcome. The lecturer showed that he was a keen and appreciative student of this clever novelist and treated his subject in a most entertaining manner. Contrary to the general rule the audience was spared the infliction of a mass of detail relating to the novelist's early and subsequent career, and instances which went to the making of his life were but little touched upon: attention being devoted more to the character of the works. The lecturer read certain extracts from various products of this versatile pen, and doubtless thereby induced many of his hearers to think that they had neglected the works of one who was an undoubted ornament of the literary profession.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,—
Will rise in majesty to meet thine own!
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad or lone.
—*J. Russell Lowell.*

If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it.—*William Penn.*

Printed by J. W. Boyd, 2, Union Street (first door from Donegall Street), Belfast. May also be had from Miss M'Caw, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association,

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